

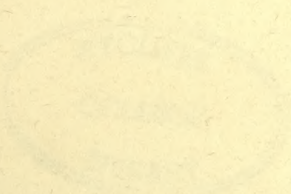
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THE SCOTTISH LITURGY
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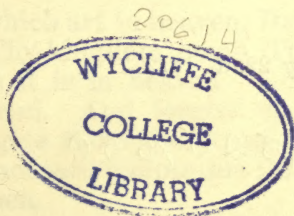


Armitage

THE
SCOTTISH LITURGY

FOR THE CELEBRATION OF
THE HOLY EUCHARIST
AND ADMINISTRATION OF
HOLY COMMUNION

COMMONLY CALLED
THE SCOTTISH COMMUNION OFFICE



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Primus

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The Holy Table, having at the Communion time a fair white linen cloth upon it, with other decent furniture meet for the high Mysteries there to be celebrated, shall stand at the uppermost part of the Chancel or Church. And the Presbyter, standing at the Holy Table, shall say the Lord's Prayer, with the collect following for due preparation, the people kneeling.

OUR Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then shall the Presbyter, turning to the people, rehearse distinctly all the Ten Commandments: the people all the while kneeling, and asking God mercy for the transgression of every duty therein, according to the letter or to the spiritual import of each Commandment, and grace to keep the same for the time to come.

GOD spake these words and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and

rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*Or he may rehearse, instead of the Ten Commandments,
the Summary of the Law as followeth:*

OUR Lord Jesus Christ said: Hear O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

Or else, instead of the Ten Commandments or the Summary of the Law, may be sung or said on week-days, not being Great Festivals, as followeth :

LORD, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

Then the Presbyter shall say,

THE Lord be with you.
Answer. And with thy spirit.
Presbyter. Let us pray.

Then the Presbyter, turning to the Holy Table, shall say the Collect, or Collects ; and then the Presbyter, or some other Presbyter or Deacon, shall read the Epistle saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the——chapter of——beginning at the——verse. And, the Epistle ended, he shall say, Here endeth the Epistle. Then shall the Presbyter, or some other Presbyter or Deacon, read the Gospel, saying, The Holy Gospel is written in the——chapter of the Gospel according to——, beginning at the——verse ; and the people, all standing up, shall devoutly sing or say,

Glory be to thee, O Lord.

And, the Gospel ended, the people shall in like manner sing or say,

Thanks be to thee, O Lord, for this thy glorious Gospel.

*Then shall be sung or said this Creed following,
the people still reverently standing.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father ; By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Then the Presbyter shall declare unto the people what Holy-days or Fasting-days are in the week to be observed. And also (if occasion be) notice shall be given of the Holy Communion ; banns of Matrimony may be published ; and, subject to the authority of the Bishop, other notices may be read.

If there be a Sermon it followeth here.

When the Presbyter giveth warning of the Holy Communion he may, at his discretion, use the first or the second of the Exhortations appended to this Liturgy.

The third Exhortation appended to this Liturgy may be used at the discretion of the Presbyter before the Offertory, the people standing.

Then the Presbyter, or Deacon, shall say,

LET us present our offerings to the Lord with reverence and godly fear.

Then the Presbyter shall begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient.

IN process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. *Gen. iv. 3, 4, 5.*

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *Deut. xvi. 16, 17.*

I will offer in his dwelling an oblation with great gladness; I will sing and speak praises unto the Lord. *Ps. xxvii. 7.*

Offer unto God thanksgiving, and pay thy vows unto the most Highest. *Ps. l. 14.*

Give unto the Lord the glory due unto his Name: bring an offering, and come into his courts. *Ps. xcvi. 8.*

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord; I will

pay my vows unto the Lord in the sight of all his people. *Ps. cxvi. 15, 16.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth. vi. 19, 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *Matth. vii. 21.*

Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark xii. 41, 42, 43, 44.*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? *1 Cor. ix. 11.*

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 *Cor.* ix. 13, 14.

He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

As we have opportunity, let us do good unto all men; especially unto them who are of the household of faith. *Gal.* vi. 10.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward his Name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good and to communicate forget not;
for with such sacrifices God is well pleased. *Heb.*
xiii. 16.

While the Presbyter distinctly pronounceth one or more of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the offerings therein, and deliver it to the Presbyter; who shall humbly present it before the Lord, and set it upon the Holy Table.

And the Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,

Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

Then shall the Presbyter say,

THE Lord be with you.

Answer. And with thy spirit.

Presbyter. Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *[holy Father], Almighty, everlasting God.

* These words
[holy Father] must
be omitted on Trin-
ity Sunday.

Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

*Presbyter and
People.*

PROPER PREFACES.

Upon CHRISTMAS-DAY, and seven days after.

Because thou didst give Jesus Christ, thine only Son, to be born * [as on this day] for us, who, by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

** During the seven
days after Christmas
say, as at this time.*

The following may be used at the discretion of the Minister.

ADDITIONAL PROPER PREFACES.

The Epiphany, and seven days after.

Through Jesus Christ, our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore with Angels, &c.

The Purification.

Because thy blessed Son, Jesus Christ, our Lord, born of a woman, born under the Law, was, as on this day, presented in the Temple,

Upon EASTER-DAY, and seven days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon ASCENSION-DAY, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels, &c.

and revealed to thy servants as a light to lighten the Gentiles and the glory of thy people Israel. Therefore with Angels, &c.

The Annunciation.

Because thou didst give Jesus Christ, thine only Son, to be born for us, who by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Feasts of Apostles and Evangelists, except when the proper preface for any of the Great Festivals is appointed to be said.

Through Jesus Christ, our Lord, who did vouchsafe to choose thy servant, Saint N. [*or thy servants Saint N. and Saint N.*] to be of the company of the Apostles [*or to be an Evangelist*]

Upon PENTECOST or WHITSUNDAY, and six days after.

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down * [as on this day] from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of tongues, and also boldness with fervent

** During the six days after Whitsunday say, as at this time.*

by whose ministry thine elect might be gathered in from every nation, and thy Church instructed in the way that leadeth unto everlasting life. Therefore with Angels, &c.

All Saints' Day.

Who in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, to the end that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them receive the crown of glory that fadeth not away. Therefore with Angels, &c.

Consecration of Bishops, and Ordination of Priests and Deacons.

Through Jesus Christ, our Lord, the great Shepherd of the sheep, who, for the feeding and guidance of his flock, did appoint divers orders of ministers in his Church. Therefore with Angels, &c.

Dedication of a Church, and Anniversary of the Dedication.

Who in temples made with hands buildest up for thyself a spiritual temple made without hands. Therefore with Angels, &c.

zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of TRINITY only.

Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After which prefaces shall follow immediately this doxology:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. *Presbyter and People.* Glory be to thee, O Lord most high. Amen.

Then the Presbyter, standing at such a part of the Holy Table as he may with the most ease and decency use both his hands, shall say the prayer of consecration, as followeth:

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy

Gospel command us to continue a perpetual memorial of that his precious death and sacrifice until his coming again. For, in the night that he was betrayed, (a) he took bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body, which is given for you: Do this in remembrance of me. Likewise after supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for (e) this is my blood of the new testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me.

(a) *Here the Presbyter is to take the paten in his hands:*

(b) *And here to break the bread:*

(c) *And here to lay his hands upon all the bread.*

(d) *Here he is to take the cup into his hand:*

(e) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

Wherefore, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, and looking for his coming again with power and great glory.

The Oblation.

And, humbly praying that it may be unto us according to his word, we thine unworthy servants beseech thee, most merciful Father, to hear us, and to send thy

The Invocation.

Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that, being blessed and hallowed by his life-giving power, they may become the body and blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, beseeching thee that all we who shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us and we in him.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall the Presbyter or Deacon say,

Let us pray for the whole state of Christ's Church.

The Presbyter.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord ; and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and especially thy servant *GEORGE* our King, that under him we may be godly and quietly governed : and grant unto his whole council, and to all who are put in authority under him, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and living word, and rightly and duly administer thy holy sacraments : and to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the congregation which is here assembled in thy Name, to celebrate the commemoration of the most precious death and sacrifice of thy Son our Saviour Jesus Christ. And we most humbly beseech thee of

thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then shall the Presbyter say,

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, which art in heaven, *Presbyter and People*
Hallowed be thy Name, Thy
kingdom come, Thy will be done, in earth as it
is in heaven. Give us this day our daily bread.
And forgive us our trespasses, As we forgive them
that trespass against us. And lead us not into
temptation; But deliver us from evil. For thine
is the kingdom, The power, and the glory, For
ever and ever. *Amen.*

Then the Presbyter or Deacon shall say this invitation to them that come to receive the Holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the people, along with the Presbyter; he first kneeling down.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant, that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Presbyter, or the Bishop, if he be present, stand up, and, turning himself to the people, pronounce the Absolution as followeth:

ALMIGHTY GOD, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them who with hearty repentance

and true faith turn unto him, Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall the Presbyter also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all ye that labour and are heavy laden, and I will give you rest. *Matth. xi. 28.*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John iii. 16.*

Hear also what Saint Paul saith.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. *1 John ii. 1, 2.*

Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this collect of humble access to the Holy Communion, as followeth:

WE do not presume to come to this thy holy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table: but thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ,

and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then shall he that celebrateth first receive the Communion in both kinds himself, and next deliver the same to the Bishops, Presbyters, and Deacons (if there be any present), and after to the people in due order, into their hands, all humbly kneeling. And when he receiveth himself or delivereth the Sacrament of the body of Christ to any other, he shall say,

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say, Amen.

And the Presbyter that receiveth the Cup himself, as likewise the Presbyter or Deacon that delivereth it to any other, shall say,

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say, Amen.

If the consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more in both kinds, according to the form before prescribed, beginning at the words, All glory be to thee, &c., and ending with the words, preserved unto everlasting life. And the people shall say, Amen.

When all have communicated, he that celebrateth shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements.

Then the Presbyter or Deacon, turning to the people, shall say,

HAVING now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting

life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

This exhortation may be omitted except on Sundays and the Great Festivals.

Then the Presbyter shall say this collect of thanksgiving as followeth :

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord: to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung Gloria in excelsis as followeth :

GLORY be to God in the highest, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only begotten Son Jesu Christ; and to thee, O God, the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Presbyter, or Bishop, if he be present, shall let them depart, with this Blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

It is customary to mix a little pure water with the wine in the eucharistic Cup.

According to long existing custom in the Scottish Church, the Presbyter may reserve so much of the Consecrated Gifts as may be required for the communion of the sick, and others who could not be present at the celebration in church. All that remaineth of the Holy Sacrament, and is not so required, the Presbyter and such other of the communicants as he shall then call unto him, shall, after the Blessing, reverently eat and drink.

APPENDIX.

The following may be used at the discretion of the Minister.

*COLLECTS which may be said after the Collect of the day,
or before the Blessing.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

O ALMIGHTY Father, well-spring of life to all things that have being, from amid the unwearied praises of Cherubim and Seraphim who stand about thy throne of light which no man can approach unto, give ear, we humbly beseech thee, to the supplications of thy people who put their sure trust in thy mercy; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, before whose judgment-seat we must all appear and give account of the things done in the body, grant, we beseech thee, that when the books are opened in that day, the faces of thy servants may not be ashamed; through thy merits, O Blessed Saviour, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

The two following collects may be said before the Blessing.

O LORD, our God, thou Saviour of the world, through whom we have celebrated these sacred mysteries, receive our humble thanksgiving, and of thy great mercy vouchsafe to sanctify us evermore in body and soul, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; we beseech thee mercifully to incline

thine ears to us that have made now our prayers and supplications unto thee; and grant that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

For the King, on national anniversaries and on other occasions.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE*, thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

PRAYERS FOR CERTAIN FESTIVALS AND SEASONS,

which may be said immediately before the Blessing.

Advent.

GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought, who liveth and reigneth, with thee and the Holy Spirit, one God, world without end. *Amen.*

Christmas-day, and seven days after.

O GOD, who hast given us grace at this time to celebrate the birth of our Saviour, Jesus Christ, we laud and magnify thy glorious Name for the countless blessings which he hath brought unto us; and we beseech thee to grant that we may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *Amen.*

Epiphany, and seven days after.

ALMIGHTY God, who at the baptism of thy blessed Son Jesus Christ in the river Jordan didst manifest his glorious Godhead, grant, we beseech thee, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives; through the same Jesus Christ our Lord. *Amen.*

Easter-day, and seven days after.

O LORD God Almighty, whose blessed Son, our Saviour, Jesus Christ, did on the third day rise triumphant over death, raise us, we beseech thee, from the death of sin unto the

life of righteousness, that we may seek those things which are above, where he sitteth on thy right hand in glory; and this we beg for the sake of the same, thy Son, Jesus Christ our Lord. *Amen.*

Ascension-day, and seven days after.

ALMIGHTY God, whose blessed Son, our Saviour, Jesus Christ, ascended far above all heavens that he might fill all things, mercifully give us faith to perceive that according to his promise he abideth with his Church on earth, even unto the end of the world; through the same Jesus Christ our Lord. *Amen.*

Whitsunday, and six days after.

O ALMIGHTY God, who on the day of Pentecost didst send the Holy Ghost the Comforter to abide in thy Church unto the end, bestow upon us and upon all thy faithful people his manifold gifts of grace, that with minds enlightened by his truth, and hearts purified by his presence, we may day by day be strengthened with power in the inward man; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, world without end. *Amen.*

Trinity Sunday.

O LORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable, accept, we beseech thee, our praises for the revelation which thou hast made of thyself, Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant, that ever holding fast this faith, we may magnify thy glorious Name; who livest and reignest, one God, world without end. *Amen.*

EXHORTATIONS BEFORE HOLY COMMUNION.

DEARLY beloved, on ——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious cross and passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own

sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but increase your guilt. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

The following may be said, instead of the former, in case the Presbyter shall see the people negligent to come to the Holy Communion.

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused,

but counted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

EXHORTATION AT THE HOLY COMMUNION.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St Paul writeth to the Corinthians; how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and living faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us); so

is the danger great, if we receive the same unworthily; for then we are guilty of the body and blood of Christ our Saviour; we eat and drink judgment to ourselves, not discerning the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a living and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

PERMISSIBLE ADDITIONS TO
AND DEVIATIONS FROM

THE SERVICE BOOKS OF

THE SCOTTISH CHURCH

AS CANONICALLY SANCTIONED

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W: BRECHIN:
Primus

February 22nd, 1912

PERMISSIBLE ADDITIONS TO, AND DEVIATIONS FROM, THE SERVICE BOOKS OF THE SCOTTISH CHURCH, AS CANONICALLY SANCTIONED.

I. PSALMS AND LESSONS.

(1) ALTERNATIVE SELECTIONS OF PSALMS.

Day of Month.	Psalms.
7. Mattins . . .	36, 54, 118.
11. Evensong . . .	31, 60, 61.
13. Evensong . . .	4, 70, 91.
16. Evensong . . .	82, 84, 85, 134.
22. Evensong . . .	91, 108.
28. Evensong . . .	4, 136, 138.
31. Mattins . . .	23, 24, 25, 26.
31. Evensong . . .	91, 134.

These psalms must not be used on days when proper psalms are appointed.

(2) PROPER PSALMS.

Any of the psalms following may be used on the days named, and those appointed for Christmas-day, Epiphany, Easter-day, Ascension-day, Whitsunday, and the Dedication Festival, also on the evening before; and those appointed for Christmas-day, Epiphany, Easter-day, and Ascension-day, also during seven days after; and those appointed for Whitsunday, also during six days after.

Christmas-day. 2, 8, 19,* 45,* 85,* 89,* 110,* 132.*
 Epiphany. 19, 46, 47, 48, 67, 72, 96, 117, 135.
 Ash-Wednesday. 6,* 32,* 38,* 102,* 130,* 143.*

Holy Week. 42, 43, 51, 141, 142, or any of the
Psalms for Ash-Wednesday and Good Friday.

Good Friday. 22,* 40,* 54,* 69,* 88.*

Easter Eve (*Mattins*). 4, 16, 49.

Easter-day. 2,* 30, 57,* 98, 99, 100, 111,* 113,*
114,* 116, 117, 118,* 148, 149, 150.

Ascension-day. 8,* 15,* 21,* 24,* 47,* 108,* 110.

Whitsunday. 19, 46, 47, 48,* 68,* 96, 97, 98, 104,*
145.*

Trinity Sunday. 46, 93, 97, 98, 99, 100, 148, 149,
150.

Harvest Thanksgiving. 65, 67, 103, 104, 126, 144,
145, 147.

Dedication Festival. 24, 48, 84, 121, 122, 127, 132.

* *These psalms must be said at Mattins and at one Evensong on the days named, in the manner prescribed in the Book of Common Prayer, but on the evening of Christmas-day it shall suffice to use any two of the Proper Psalms.*

(3) ADDITIONAL PROPER LESSONS.

[*For convenience the expression (1st E.) is used for Evensong on the day before Sundays and Holy-days.*]

NOTE.—*The Gospel of the Day may be read as the Second Lesson at Evensong on all Sundays and Holy-days.*

First Sunday in Advent. (M.) St Luke xvii. 20 to xviii. 9; (E.) St Matt. xxiv to 29.

Second Sunday in Advent. (M.) 1 Thess. v to 12; (E.) St Matt. xxiv. 29.

Third Sunday in Advent. (M.) St Mark i to 16; (E.) St Matt. xxv to 31.

Fourth Sunday in Advent. (M.) St James v. 7 or 2 St Peter iii to 15; (E.) St Matt. xxv. 31.

Christmas Even. (E.) St Matt. i. 18.

Holy Innocents. (M.) St Matt. xviii to 15; (E.) St Mark x. 13 to 17.

First Sunday after Christmas. (M.) St Luke ii to 15; (E.) St Luke ii. 15 to 21.

Circumcision. (1st E.) Phil. ii. 5 to 12.

Second Sunday after Christmas. (M.) Eph. i. 3 to 15; (E.) Heb. vi and vii to 4.

Epiphany. (1st E.) Isa. lxi and lxii to 5; Rom. xi. 11 to 25.

First Sunday after Epiphany. (M.) St John i to 35; (E.) St Matt. iii.

First Sunday in Lent. (M.) Heb. ii. 14 and iii; (E.) 2 Cor. vii to 12.

Fourth Sunday in Lent. (E.) St John vi. 41.

Fifth Sunday in Lent. (M.) St Matt. xx. 17 to 29; (E.) 1 Cor. i. 18 to ii. 3.

Easter-week, Wednesday. (M.) 1 Kings xvii. 17, St Matt. xxviii. 9 to 16; (E.) 2 Kings iv. 17 to 38, St Matt. xxviii. 16.

Easter-week, Thursday. (M.) Jonah i. 17 and ii, St Mark xvi to 9; (E.) Zech. ii. 10, St Mark xvi. 9.

Easter-week, Friday. (M.) Job xix. 20 to 28, 1 Cor. xv. 35 to 50; (E.) Isa. xxv to 10, 1 Cor. xv. 50.

Easter-week, Saturday. (M.) Isa. xxvi. 11 to 20, Phil. iii. 7; (E.) Isa. li. 9 to 16, 1 St Peter i. 13.

Second Sunday after Easter. (M.) St John x to 11; (E.) St John x. 23 to 31.

Rogation Monday. (M.) Deut. viii, St Matt. vi. 24; (E.) Deut. xxviii to 15, St James i to 18.

Rogation Tuesday. (M.) 1 Kings viii. 22 to 41, St Luke xi to 14; (E.) Isa. lxiv, St James iv or v.

Rogation Wednesday. (M.) Jer. xiv, St John vi. 24 to 41.

Ascension-day. (1st E.) Lev. xvi to 23, Heb. ix to 16.

Sunday after Ascension. (M.) Eph. i. 3; (E.) Acts i to 12, or Heb. ix. 24

Whitsunday. (1st E.) Jer. xxxi. 31 to 38, Acts i. 12 or Heb. viii. 3.

Whitsun-week, Wednesday. (M.) Isa. lxi, St Luke vi. 12 to 24; (E.) Num. xviii to 15, 1 Cor. iii. 16 to iv. 6.

Whitsun-week, Thursday. (M.) Isa. lxii, Acts ii. 12 to 37; (E.) Isa. li, Acts ii. 37.

Whitsun-week, Friday. (M.) Mal. i. 6, St Luke x to 13; (E.) Mal. ii to 11, 2 Cor. v. 20 to vi. 11.

Whitsun-week, Saturday. (M.) Mal. iii to 13, St Luke xii to 13.

Trinity Sunday. (1st E.) Num. vi. 22, 2 Cor. xiii. 5.

Ember Days in Lent and September. Wednesday. (M.) Jer. xxiii to 16, St John i. 29; (E.) Mal. ii to 11, 1 Thess. v.

Ember Days in Lent and September. Friday. (M.) Mal. iii to 13, St Luke xii. 35 to 49; (E.) Mal. iii. 13 and iv, 2 Tim. i.

Ember Days in Lent and September. Saturday. (M.) 1 Kings xiii to 27, Eph. iv to 17; (E.) 2 Kings ii to 16, 2 Cor. iv or Heb. xiii. 7 to 22.

Festivals of Apostles (when no proper lesson is appointed in the Book of Common Prayer or in the list following). (1st E.) Deut. xviii. 15, or Isa. vi or xxxv, or Ezek. ii and iii to 4; (1st E., M., or 2nd E.) St Matt. x to 16 or x. 16 to 34, or St Mark iii. 13 to 20, or Acts i to 15, or 1 Cor. iv. 9 to 17, or Eph. ii. 11, or Rev. xxi. 9.

St Andrew. (1st E.) St Mark i. 14 to 21.

St Thomas. (1st E.) St John xi to 17.

Conversion of St Paul. (1st E.) Acts xxi. 37 to xxii. 22.

Purification. (1st E.) 1 Sam. i. 21, St Luke ii. 15 to 25; (M.) Gal. iv to 8; (2nd E.) Heb. x to 10.

St Matthias. (1st E.) Jer. xxiii to 9, Acts i. 15; (M.) St John xv to 17; (2nd E.) St John vi. 64.

Annunciation. (1st E.) Gen. xviii to 16, St John i to 15; (M.) Heb. ii. 5 or Rev. xii; (2nd E.) 1 St John iv to 15.

St Mark. (1st E.) Isa. lv, 1 St Peter v. 8; (M.) St Mark i to 16; (2nd E.) Acts xii. 24 to xiii. 6.

St Barnabas. (1st E.) Acts xv. 36.

St John Baptist. (1st E.) Judges xiii. 2 to 15, St Luke i. 5 to 26.

St Peter. (1st E.) 2 St Peter i to 16.

Transfiguration. (1st E.) Exod. xxiv. 9, St Mark ix to 11; (M.) Exod. xxxiv. 29, 2 Cor. iii; (2nd E.) Exod. iii to 16, St Luke ix. 18 to 37.

St Matthew. (1st E.) St Mark ii. 13 to 18; (2nd E.) St Matt. xix. 23.

St Michael. (1st E.) Dan. xii or Exod. xxiii. 20 to 26, Rev. viii. 2 or x.

St Luke. (1st E.) Ecclus. xxxix to 12, Philem. 20; (M.) St Luke i to 5; (2nd E.) Acts i to 9.

All Saints. (1st E.) Ecclus. xlv to 16, Rev. v or vii. 13.

Dedication Festival. (1st E.) Gen. xxviii. 10, 1 Cor. iii. 9 to 18; (M.) 2 Chr. vi. 12 to 22, 2 Cor. vi. 14 to vii. 2; (2nd E.) 2 Chr. vii. 12, St John x. 22 to 31 or St Luke xix to 11.

Thanksgiving for Harvest. Deut. xxvi to 12 or viii.
 7, St John vi. 26 to 36, or St Matt. xiii. 24 to 31.
St Kentigern (January 13), *St Patrick* (March 17),
St Columba (June 9), *St Ninian* (September 16),
and St Margaret of Scotland (November 16).
The lessons for All Saints' Day may be used.

II. THE ORDER FOR MORNING PRAYER AND THE ORDER FOR EVENING PRAYER.

(a) *These sentences of Scripture may be used at the beginning of
 Morning and Evening Prayer at the Great Festivals.*

Christmas-day and seven days after.

Unto you is born this day in the city of David
 a Saviour which is Christ the Lord. *St Luke ii. 11.*

Easter-day and seven days after.

The Lord is risen indeed. Alleluia. *St Luke
 xxiv. 34.*

Ascension-day and seven days after.

Lift up your heads, O ye gates, and be ye lift
 up, ye everlasting doors; and the King of Glory
 shall come in. *Psa. xxiv. 7.*

Or, We have a great high priest that is passed
 into the heavens, Jesus the Son of God. Let us
 therefore come boldly unto the throne of grace,
 that we may obtain mercy, and find grace to help
 in time of need. *Heb. iv. 14, 16.*

Whitsunday and six days after.

When the day of Pentecost was fully come,
 they were all with one accord in one place. And
 suddenly there came a sound from heaven, as of
 a rushing mighty wind, and it filled all the house
 where they were sitting. And there appeared

unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost. *Acts ii. 1-4.*

(b) *The exhortation, Dearly beloved brethren, except on occasions specified by the Bishop, may be omitted, or may be abbreviated as follows:—*

Dearly beloved brethren, I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me;

or the following may be said instead,

Let us humbly confess our sins to Almighty God.

(c) *The Easter Anthems may be used for seven days after Easter.*

(d) *The following Prayer may be said at Morning or at Evening Prayer for the King, the Royal Family, the Ministers of the Crown, the Parliament (when in session), and those in authority, instead of the Prayers For the King's Majesty, For the Royal Family, and For the High Court of Parliament; but always either the following prayer, or those above noted, shall be used, together with the Prayer for the Clergy and People, the Prayer of St Chrysostom, and the Grace, unless the Litany be said.*

O LORD God of our fathers, who rulest the nations of the earth, most heartily we beseech thee with thy favour to behold our Sovereign Lord, King George, that he may always incline to thy will and walk in thy way; and together with him bless our gracious Queen Mary, Alexandra the Queen Mother, Edward Prince of Wales, and all the Royal Family. Endue with wisdom the Ministers of the Crown, [the High

* to be said when the Parliament is in Session.

Court of Parliament at this time assembled*,] and those who are set in authority over us, that all

things may be so ordered and settled by their endeavours, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen.*

III. THE LITANY.

- (a) *The Litany may be said on the days appointed for its use, either after Morning Prayer, or before the Holy Communion, or at other times; and its use may be dispensed with on Christmas-day, Easter-day, and Whitsunday, with the sanction of the Bishop.*
- (b) *The following additional suffrages may be inserted in the Litany in the places indicated:*

(1) *(After the suffrage for Bishops, Priests, and Deacons)*

That it may please thee to send forth labourers into thy harvest;

R We beseech thee to hear us, good Lord.

(2) *(After the foregoing)*

That it may please thee to bless and prosper thy servants who labour for the conversion of the heathen, and of all who know not the truth;

R We beseech thee to hear us, good Lord.

(3) *(After the suffrage for the Lords of the Council and all the Nobility, but only during the Session of Parliament)*

That it may please thee to direct and prosper the consultations of the High Court of Parliament to the honour of thy Name, and the welfare of thy people;

R We beseech thee to hear us, good Lord.

(4) *(After the suffrage for the Magistrates)*

That it may please thee to bless and keep the King's forces by sea and land, and to shield them in all dangers and adversities;

R We beseech thee to hear us, good Lord.

- (c) *In the suffrage for the Magistrates the words Judges and may be inserted before Magistrates.*
- (d) *When the Litany is said before a celebration of Holy Communion it shall be permissible to omit from the Litany the Lord's Prayer and all that is set down after it except the prayer called A Prayer of St Chrysostom and The grace of, &c.*
- (e) *When the Litany is said at any other time it shall be permissible to omit from it all that follows the Lord's Prayer, and to use one or more of the Occasional Prayers, or the Prayer of St Chrysostom, ending with The grace of, &c.*

IV. ADDITIONAL PRAYERS UPON SEVERAL OCCASIONS.

*Before any or each of these prayers may be said,
Let us pray for —————, or other like words.*

At the New Year.

O IMMORTAL Lord God, who inhabitest eternity, and hast brought us, thine unworthy servants, to the beginning of another year, pardon, we most humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; guard and direct us in all trials and temptations, that by thy blessing we may grow in grace as we grow in years, and at the last may finish our course with joy; through Jesus Christ our Lord. *Amen.*

On New Year's Day.

O SAVIOUR of the world, who as on this day wast called JESUS, according to the word of the Angel, fulfil unto us, we beseech thee, the gracious promise of that holy Name, and, of thy great mercy, save thy people from their sins; who with the Father and the Holy Ghost livest and reignest, one God, world without end. *Amen.*

PRAYERS WHICH MAY BE SAID ON ROGATION DAYS.

[These prayers may be used also at other times.]

For fruitful seasons.

ALMIGHTY God, Lord of heaven and earth, in whom we live and move and have our being, who makest the sun to rise on the evil and on the good, and sendest rain on the just and on the unjust; we beseech thee at this time favourably

to behold thy people who call upon thee, and to send thine abundant blessing upon the earth that it may bring forth its fruits in due season, and that we, being filled with thy bounty, may evermore give thanks unto thee, the giver of all good; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who hast created the earth for man, and man for thy glory, mercifully hear the supplications of thy people, and be mindful of thy covenant; that both the earth may yield her increase, and the good seed of thy word may bring forth abundantly, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

For a blessing on Fisheries.

O ALMIGHTY God, who madest the sea, and gavest all that moveth therein for the use of man, bestow thy blessing, we beseech thee, on the harvest of the waters that it may be abundant in its season; protect from every peril of the deep all fishermen and mariners, and grant that they may with thankful hearts acknowledge thee, who art Lord of the sea and of the dry land; through Jesus Christ our Lord. *Amen.*

For a blessing on Local Industries.

O ALMIGHTY Father, who through thy Son Jesus Christ hast consecrated labour to the blessing of mankind, prosper, we pray thee, the industries of this place; defend those who are engaged therein from all perils, and grant that they may rejoice in the fruits of thy bounty and bless thee for thy loving-kindness, through the same Jesus Christ our Lord. *Amen.*

For the Conversion of the Jews.

[*A prayer of Bishop Wilson.*]

O GOD, the God of Abraham, look upon thine everlasting covenant, and cause the captivity of Judah and Israel to return. They are thy people; O be thou their Saviour, that all who love Jerusalem and mourn for her may rejoice with her; for Jesus Christ's sake, their Saviour and ours. *Amen.*

For the Conversion of Mohammedans, and all who know not Christ.

ALMIGHTY God, our heavenly Father, who in thy goodness hast caused the light of the Gospel to shine in our land, extend thy mercy, we beseech thee, to the nations of the world that still walk in darkness. Enlighten the Moslems with the knowledge of thy truth; and grant that the Gospel of salvation may be made known in all lands, that the heart of the peoples may be turned unto thee, through Jesus Christ our Lord. *Amen.*

For the Conversion of the Heathen.

O GOD, who hast made of one blood all nations of men for to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: grant that the people who sit in darkness and the shadow of death may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh, through Jesus Christ our Lord. *Amen.*

O GOD of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love, and, according to the propitiation of thy Son Jesus Christ, grant that by the prayers and

labours of thy holy Church they may be delivered from all superstition and unbelief, and brought to worship thee; through him whom thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

For Missionaries in Distant Lands.

O GOD our Saviour, who willest that all men should be saved and come to the knowledge of the truth, prosper, we pray thee, our brethren who labour in distant lands, [especially *those* for whom our prayers are desired]. Protect them in all perils by land and sea; support them in loneliness and in the hour of trial; give them grace to bear faithful witness unto thee; and endue them with burning zeal and love, that they may turn many to righteousness, and finally obtain a crown of glory; through Jesus Christ our Lord. *Amen.*

For Home Missions.

O LORD Jesus Christ, thou good Shepherd of the sheep, who didst come to seek and to save that which was lost, we beseech thee to be present in thy power with the Missions of thy Church in this our land. Show forth thy compassion to the helpless, enlighten the ignorant, succour those in peril, and bring home the wanderers in safety to thy fold; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

For the Church.

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the

tranquil operation of thy perpetual providence carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord. *Amen.*

For the Unity of Christendom.

O LORD Jesus Christ, who didst say unto thine apostles, Peace I leave with you, my peace I give unto you; regard not our sins, but the faith of thy Church, and grant unto all Christian people that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The prayer for Unity in the Accession Service may also be used.

For Fair Weather.

For use at times when the prayer for Fair Weather in the Book of Common Prayer seems less suitable.

ALMIGHTY God, our heavenly Father, who art the author and giver of all good things, look, we beseech thee, in thy loving-kindness upon us thine unworthy servants, and grant to us at this time such fair weather that we may receive the fruits of the earth in their season, to our comfort and the glory of thy holy Name; through Jesus Christ, our Mediator and Advocate. *Amen.*

For Synods of the Church, Provincial or Diocesan.

To be said on the Sunday and following days immediately preceding the meeting of the Synod, and on the morning of each day while the Synod is in session.

O ETERNAL God, the fountain of all wisdom, who didst send thy Holy Spirit to lead the disciples into all the truth, vouchsafe that he being present with thy servants, the Bishops [*or Bishop*] and Presbyters about to assemble [*or now assembled*] in the Synod of this province [*or diocese*], may so rule their hearts and guide their counsels that in all things they may seek only thy glory and the good of thy holy Church; through Jesus Christ our Lord. *Amen.*

For the Representative and Consultative Church Councils.

To be said on the Sunday preceding the meeting, and daily during the session.

ALMIGHTY and everlasting God, from whom cometh wisdom and understanding, be present, we humbly beseech thee, with thy servants about to deliberate [*or assembled to deliberate*] in Council upon those things that make for the maintenance, well-being, and extension of thy holy Church; and grant that they, seeking only thy honour and glory, may be guided in all their consultations to perceive the more excellent way, and may have grace and strength to follow the same; through Jesus Christ our Lord. *Amen.*

During the vacancy of a Bishopric in the Scottish Church, to be said up to the day of the election.

ALMIGHTY God, the giver of every good gift, bestow at this time, we humbly beseech thee, thine especial blessing upon the Presbyters and

Lay-electors of the diocese of — [or of this diocese] about to assemble for the election of a Bishop; and grant unto them in their deliberations the spirit of wisdom and understanding, that by thee they may be guided to the choice of a chief pastor who shall minister before thee to the glory of thy holy Name, the good government of the flock committed to him, and the welfare of thy whole Church; through Jesus Christ our Lord. *Amen.*

During the vacancy of a Pastoral Charge.

O GOD, who knowest the needs of thy people in every place, look graciously at this time on this church and congregation; and give to them a faithful pastor, who may serve before thee in all diligence and lowliness of heart, and, by thy blessing, bring many souls to the joys of thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

This prayer may also be used at meetings of Patrons during a vacancy.

For those about to be confirmed.

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter, make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gifts of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine presence, through the same Jesus Christ our Lord. *Amen.*

For Festivals of Church Choirs.

O GOD, in whose Temple at Jerusalem were appointed singers and those skilled in instruments of music to set forth thy praises, be present, we beseech thee, with us thy servants, and grant that in this our service we may worship thee in spirit and in truth, and at last be found meet to glorify thy Name in thy Temple which is on high; through Jesus Christ our Lord. *Amen.*

O LORD God Almighty, whose glory the Cherubim and Seraphim, and all the host of heaven, with ceaseless voice proclaim, we beseech thee to look graciously from thy dwelling-place upon us, thy humble servants, and in thy mercy vouchsafe to accept our unworthy prayers and praises; for the sake of our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

For Primary Schools.

O HEAVENLY Father, whose blessed Son hath said, Suffer the little children to come unto me, prosper with thy blessing the work of all who labour for the instruction and up-bringing of the young in virtue and true godliness; grant that as the minds of thy children are enlightened with knowledge, so their hearts may be daily drawn to the love of thee and of thy only Son, our Saviour. And this we beg for the sake of the same Jesus Christ our Lord. *Amen.*

For Universities, Colleges, Schools, and other places of learning.

ALMIGHTY God, of whose only gift cometh wisdom and understanding, we beseech thee with thy gracious favour to behold our

universities, colleges, and schools, that the confines of knowledge may be ever enlarged, and all good learning flourish and abound; bless all who teach and all who learn; and grant that both teachers and learners in humility of heart may look ever upward unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

For Theological Colleges.

O GOD who, through thy Holy Spirit, dost illuminate the minds and sanctify the lives of those whom thou dost call to the work of pastors and teachers, look with thy favour upon all colleges for the instruction and discipline of those who are to serve in the sacred ministry of thy Church; bless those who teach and those who learn, that they may apply themselves with such diligence to the knowledge which is able to make men wise unto salvation, and submit themselves with such ready obedience to the law of thy Son our Saviour, that they may fulfil their ministry with joy; through the same Jesus Christ our Lord. *Amen.*

For the supply of Candidates for the Ministry of the Church.

O LORD Jesus Christ, whose servants Simon Peter and Andrew his brother did at thy word straightway leave their nets to become fishers of men, give thy grace, we humbly beseech thee, to those whom thou dost call to the sacred ministry of thy Church, that they may hear thy voice, and with glad hearts obey thy call; who

livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

For the Forces of the King, in his Navy and Army.

O LORD God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the sailors and soldiers of our King in every peril, both of sea and land; shelter them in the day of battle, and in the time of peace keep them safe from all evil; endue them ever with loyalty and courage; and grant that in all things they may serve as seeing thee who art invisible; through Jesus Christ our Lord. *Amen.*

During a Parliamentary election.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for those who at this time are called to elect representatives to serve in the High Court of Parliament; grant that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

During Municipal and other elections.

ALMIGHTY God, the fountain of all wisdom, guide and direct, we humbly beseech thee, the minds of all those who are called at this time

to make choice of fit persons to serve in the ——. Grant that in the exercise of their choice they may promote thy glory and the welfare of this city (*or town or county or parish*). And this we beg for the sake of our Lord and Saviour Jesus Christ. *Amen.*

For Hospitals for the Sick.

ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people, continue, we beseech thee, his gracious work among us in the hospitals and infirmaries of our land; console and heal the sufferers; grant to the physicians and surgeons wisdom and skill, and to the nurses diligence and patience; prosper their work, O Lord, and vouchsafe thy blessing to all who give of their substance for its maintenance; through the same Jesus Christ our Lord. *Amen.*

For the recovery of a sick person.

ALMIGHTY and immortal God, giver of life and health, we beseech thee to hear our prayers for thy servant N., for whom we implore thy mercy, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

For Workmen and the Employers of Labour.

O GOD, who in thy providence hast appointed to every man his work, assuage, we humbly beseech thee, all strife and contention between

those who are engaged in the labours of industry and those who employ their labour; deliver both masters and workmen from all greed and covetousness; and grant that they, seeking only that which is just and equal, may live and work together in brotherly union and concord, to their own well-being, and the prosperity of this realm; through Jesus Christ our Lord. *Amen.*

For brethren and friends in other lands.

ALMIGHTY Father, who art present in thy power in every place, give ear in thy loving-kindness to the supplications which we offer unto thee on behalf of our brethren and friends in distant lands; may thy mighty hand shield and protect them from all evil; may thy Holy Spirit guide them in the right way and bless their going out and their coming in; and grant that, being united by our fellowship with thee, we may all at the last be gathered in the home which is above; through Jesus Christ our Lord. *Amen.*

For those who travel by sea.

O ALMIGHTY God, whose way is in the sea, and whose paths are in the great waters, be present, we beseech thee, with our brethren in the manifold dangers of the deep; protect them from all its perils; prosper them in their course; and bring them in safety to the haven where they would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

Commemoration of the Faithful Departed.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are

delivered from the burden of the flesh, are in joy and felicity, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; and we most humbly beseech thee that, at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. *Amen.*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord, multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son, Jesus Christ, our Lord and Saviour. *Amen.*

V. THE BIDDING PRAYER.

LET us pray for Christ's Holy Catholic Church throughout the world, especially for the Churches of Great Britain and Ireland; for all Christian Sovereigns, Princes and Governors, particularly our Sovereign Lord King George, over all estates of men in these his dominions

supreme; for our gracious Queen Mary, for Alexandra the Queen Mother, for Edward Prince of Wales, and all the Royal Family; for the ministers of God's holy Word and Sacraments, especially for N. Bishop of this diocese and all the clergy of the same; for the great Council of the nation [now in Parliament assembled], for the Nobility, Judges, and Magistrates of the

* to be used in cities and burghs. realm, *especially for the [Lord] Provost and Magistrates of this ancient [and royal] city [*or* burgh]: that all these in their several callings may serve truly and faithfully to the glory of God and the edifying and well governing of his people, remembering always the strict and solemn account which they must give before the judgment seat of Christ. And for all other subjects of this realm, let us pray that they may live in the true faith and fear of God, in dutiful obedience to the King and brotherly charity one to another. And that there may never be wanting a supply of fit persons to serve God in Church and State, let us pray for a blessing on our universities [especially on.....], and on all colleges and schools, especially on the Theological College of our Church, that in these and in all places set apart for God's honour and service true religion and sound learning may ever

† to be used at Dedication Festivals or Commemorations of benefactors. flourish and abound. [† And let us give thanks to Almighty God for all his servants, both living and departed, who have given of their

substance or service towards the founding, building, maintenance, and adornment of this church†; and especially are we bound to remember.....]

† *or* institution *or* college.

Finally, let us praise God for those who are departed out of this life in the faith of Christ, and let us pray unto him that we may be made partakers with them in the glorious resurrection unto life everlasting. All which things let us humbly ask in the words which Christ himself hath taught us, saying: Our Father, etc.

VI. PRAYERS FOR CERTAIN FESTIVALS AND SEASONS.

Which may be said immediately before the Blessing at Holy Communion, or before the conclusion of other services.

Advent.

GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought, who liveth and reigneth, with thee and the Holy Spirit, one God, world without end. *Amen.*

Christmas-day, and seven days after.

O GOD, who hast given us grace at this time to celebrate the birth of our Saviour, Jesus Christ, we laud and magnify thy glorious Name for the countless blessings which he hath brought unto us; and we beseech thee to grant that we may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *Amen.*

Epiphany, and seven days after.

ALMIGHTY God, who at the baptism of thy blessed Son Jesus Christ in the river Jordan didst manifest his glorious Godhead, grant, we beseech thee, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives; through the same Jesus Christ our Lord. *Amen.*

Easter-day, and seven days after.

O LORD God Almighty, whose blessed Son, our Saviour, Jesus Christ, did on the third day rise triumphant over death, raise us, we beseech thee, from the death of sin unto the life of righteousness, that we may seek those things which are above, where he sitteth on thy right hand in glory. And this we beg for the sake of the same, thy Son, Jesus Christ our Lord. *Amen.*

Ascension-day, and seven days after.

ALMIGHTY God, whose blessed Son, our Saviour, Jesus Christ ascended far above all heavens that he might fill all things, mercifully give us faith to perceive that according to his promise he abideth with his Church on earth, even unto the end of the world; through the same Jesus Christ our Lord. *Amen.*

Whitsunday, and six days after.

O ALMIGHTY God, who on the day of Pentecost didst send the Holy Ghost the Comforter to abide in thy Church unto the end, bestow upon us and all thy faithful people his manifold gifts of grace, that with minds enlightened by his truth, and hearts purified by

his presence, we may day by day be strengthened with power in the inward man; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, world without end. *Amen.*

Trinity Sunday.

O LORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable, accept, we beseech thee, our praises for the revelation which thou hast made of thyself, Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant, that ever holding fast this faith we may magnify thy glorious Name; who livest and reignest, one God, world without end. *Amen.*

Two other prayers.

O ALMIGHTY Father, wellspring of life to all things that have being, from amid the unwearied praises of Cherubim and Seraphim who stand about thy throne of light which no man can approach unto, give ear, we humbly beseech thee, to the supplications of thy people who put their sure trust in thy mercy, through Jesus Christ our Lord. *Amen.* [*From the Book of Deer.*]

O LORD Jesus Christ, before whose judgment-seat we must all appear and give account of the things done in the body, grant, we beseech thee, that when the books are opened in that day, the faces of thy servants may not be ashamed, through thy merits, O blessed Saviour, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.* [*From the Altus of St Columba.*]

VII. REQUESTS FOR THE PRAYERS OF THE CONGREGATION.

When the prayers of the congregation are desired on behalf of sick persons, sufferers from any public calamity, or others, the minister may give notice of the same before he begins the Litany, and may insert the words especially those for whom our prayers are desired in the relative suffrage to which the case is appropriate. Such notice may also be given at Morning or Evening Prayer before any prayers after the Third Collect are said, or in the Holy Communion before the Prayer for the whole state of Christ's Church is said.

And, when prayer is desired on behalf of any sick person, the minister may during Divine Service use the Collect appointed for the Communion of the Sick, inserting after the words visited with thine hand the words for whom our prayers are desired, or he may use any of the prayers in the Order for the Visitation of the Sick, as the case may seem to him to require.

VIII. COLLECTS, EPISTLES, AND GOSPELS.

Before the Collect of the day may be said Let us pray.

Christmas-day.

If there be two or more celebrations of the Holy Communion in any church on Christmas-day, the following Epistle and Gospel may be used at one of them.

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The Gospel. St Luke ii. 1.

IT came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Or St Matt. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

An Additional Collect for Christmastide.

O GOD, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; who liveth and reigneth with thee

and the Holy Ghost, one God, world without end. *Amen.*

The Collect, Epistle, and Gospel for Christmas-day may be used for six days after, unless another Collect, Epistle, and Gospel are provided.

The Second Sunday after Christmas.

This Collect, Epistle, and Gospel may also be used on any day after the Circumcision unto the Epiphany.

The Collect.

O GOD, who hast given us grace at this time to celebrate the birth of our Saviour, Jesus Christ, we laud and magnify thy glorious Name for the countless blessings which he hath brought unto us; and we beseech thee to grant that we may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Titus iii. 4.

AFTER that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Or 1 St John iv. 9.

IN this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through

him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

The Gospel. St Matt. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose

on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The Epiphany.

The Collect, Epistle, and Gospel for the Epiphany may be used for seven days after, unless another Collect, Epistle, and Gospel are provided.

Ash-Wednesday.

The Collect, Epistle, and Gospel for Ash-Wednesday may be used on every day thereafter in the same week.

Easter-day.

If there be two or more celebrations of the Holy Communion in any church on Easter-day, the following Epistle and Gospel may be used at one of them.

The Epistle. Heb. xiii. 20.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

The Gospel. St Mark xvi. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the

morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

An Additional Collect for Eastertide.

O GOD, who for our redemption didst give thine only begotten Son Jesus Christ to suffer death upon the cross, and by his glorious resurrection hast delivered us from the power of the enemy; Grant us so to die daily unto sin, that we may evermore live with him who died and rose again for us; through the same Jesus Christ our Lord. *Amen.*

The Ascension-day.

The Collect, Epistle, and Gospel for the Ascension-day may be used for seven days after, unless another Collect, Epistle, and Gospel are provided.

The Transfiguration of our Lord.

The Collect.

O ALMIGHTY and everlasting God, whose blessed Son revealed himself to his chosen Apostles when he was transfigured on the holy mount, and amidst the excellent glory spake with Moses and Elias of his decease which he should accomplish at Jerusalem, grant to us thy servants that beholding the brightness of thy countenance we may be strengthened to bear the cross; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 2 St Peter i. 16.

WE have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St Matt. xvii. 1.

AFTER six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here

three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

St Kentigern⁽¹⁾, St Patrick⁽²⁾,
St Columba⁽³⁾, and St Ninian⁽⁴⁾.

The Collect.

O GOD, who by the preaching of thy blessed servant Saint N. didst cause the light of the Gospel to shine in this our land [*or in these islands*]; grant, we beseech thee, that having his life and labours in remembrance, we may show forth our thankfulness unto thee for the same by following the example of his zeal and patience; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. ii. 2.

WE were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which

(1) *January 13.* (2) *March 17.* (3) *June 9.* (4) *September 16.*

trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

The Gospel. St Matt. xxviii. 16.

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

St Margaret of Scotland⁽¹⁾.

The Collect.

O GOD, who didst call thy servant Queen Margaret to an earthly throne that she might advance thy heavenly kingdom, and didst endue her with zeal for thy Church and charity towards thy people; mercifully grant that we who commemorate her example may be fruitful in good works, and attain to the glorious fellowship of thy Saints; through Jesus Christ our Lord. *Amen.*

For the Epistle. Proverbs xxxi. 10.

WHO can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to

(1) *November 16.*

the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

The Gospel. St Matt. xiii. 44.

THE kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The Ember Days.

The second Ember collect in the Book of Common Prayer may be used with the Collect of the day.

LENT EMBER DAYS.

The Gospel. St Matt. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

SEPTEMBER EMBER DAYS.

For the Epistle. Acts xx. 28.

TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have

ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

The Gospel. St John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not,

seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Or St John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he

saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

At the Thanksgiving for Harvest.

The Collects.

One or more of these Collects may be said.

O ALMIGHTY and everlasting God, who hast given unto us the fruits of the earth in their season, and hast crowned the year with thy goodness, give us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindness, and worthily magnify thy holy Name; through Jesus Christ our Lord. *Amen.*

STIR up, we beseech thee, O Lord, the wills of thy faithful people, that they who have freely received of thy bounty, may, of thy bounty, freely give; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who hast taught us that man doth not live by bread alone, feed us, we humbly beseech thee, with the true Bread that cometh down from heaven, even thyself, O blessed Saviour, who livest and reignest, with the Father and the Holy Spirit, one God, world without end. *Amen.*

For the Epistle. Deut. xvi. 13.

THOU shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

The Gospel. St Matt. vi. 28.

CONSIDER the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

At the Dedication Festival.

The Collect.

ALMIGHTY God, whom year by year we praise for the dedication of this church, and who hast preserved us in safety to worship therein; Hear, we beseech thee, the prayers of thy people, and grant that whosoever in this place shall make his supplication before thee, may by the granting of his petitions be filled with joy to the glory of thy holy Name, through Jesus Christ our Lord.
Amen.

The Epistle. 1 St Peter ii. 1.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a

royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

The Gospel. St Matt. xxi. 12.

JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Solemnisation of Matrimony.

The Collect.

O HEAVENLY Father who didst join together in marriage our first parents, Adam and Eve, sanctify and bless these thy servants;

and grant that those whom thou by matrimony dost make one, may steadfastly keep the covenant betwixt them made, and ever remain in perfect love and peace together; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 25.

HUSBANDS, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The Gospel. St Matt. xix. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no

more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Burial of the Dead.

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The Epistle. 1 Thess. iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose

again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St John vi. 37.

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Or St John xi. 21.

THEN said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in

the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

IX. HOLY COMMUNION.

The following additional PROPER PREFACES may be said:

The Epiphany, and seven days after.

Through Jesus Christ, our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore, etc.

The Purification.

Because thy blessed Son, Jesus Christ, our Lord, born of a woman, born under the Law, was, as on this day, presented in the Temple, and revealed to thy servants as a light to lighten the Gentiles and the glory of thy people Israel. Therefore, etc.

The Annunciation.

Because thou didst give Jesus Christ, thine only Son, to be born for us, who by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore, etc.

Feasts of Apostles and Evangelists, except when the proper preface for any of the Great Festivals is appointed to be said.

Through Jesus Christ, our Lord, who did vouchsafe to choose thy servant, Saint N. [*or thy servants Saint N. and Saint N.*] to be of the company of the Apostles [*or to be an Evangelist*] by whose ministry thine elect might be gathered in from every nation, and thy Church instructed in the way that leadeth unto everlasting life. Therefore, etc.

All Saints' Day.

Who in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, to the end that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them receive the crown of glory that fadeth not away. Therefore, etc.

Consecration of Bishops, and Ordination of Priests and Deacons.

Through Jesus Christ, our Lord, the great Shepherd of the sheep, who, for the feeding and guidance of his flock, did appoint divers orders of ministers in his Church. Therefore, etc.

Dedication of a Church, and Anniversary of the Dedication.

Who in temples made with hands buildest up for thyself a spiritual temple made without hands. Therefore, etc.

*When Holy Communion is celebrated according
to the Book of Common Prayer:*

- (a) *There may be substituted for The Ten Commandments (which, however, shall always be said at least once a month) The Summary of the Law, as enunciated by our Lord:*

Our Lord Jesus Christ said: Hear O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

- (b) *The Collects for the King may be omitted.*

- (c) *When the minister announces the Gospel for the day, the people standing up may devoutly say or sing*

Glory be to thee, O Lord;

and after the Gospel the people may in like manner say or sing

Thanks be to thee, O Lord, for this thy glorious Gospel.

- (d) *At the Offertory either or both of the following sentences may be said:*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

After offering the Elements.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. All things come

of thee and of thine own have we given thee.
1 Chron. xxix. 11, 14.

(e) *The Exhortation when warning is given of Holy Communion, and the Exhortation at the time of the Celebration, Dearly beloved in the Lord, may be omitted, unless on occasions when their use is directed by the Bishop.*

In the former the word guilt may be substituted for the word damnation; in the latter the word judgment may be substituted for damnation.

(f) *When it is thought desirable to shorten the words of administration on Christmas-day, Easter-day, and Whitsunday, or on special occasions approved by the Bishop, or in the case of the pressure caused by large and unexpected numbers, the Priest, having first said the whole words of administration (in the singular number) once for all the communicants, may use the first half of each form in communicating individuals.*

(g) *Both the post-communion prayers O Lord and heavenly Father, and Almighty and everliving God, may be said in succession at the same service.*

X. HOLY BAPTISM.

(a) *The public office for the ministration of Baptism, whether of infants or of such as be of riper years, may be used as a separate service, and such service may be concluded with the Blessing.*

(b) *In the ministration of Baptism, whether of infants or of such as be of riper years, it may suffice to say one or other of the two opening prayers, Almighty and everlasting God, or Almighty and immortal God.*

XI. CONFIRMATION.

(a) *The circumstances of this Church requiring on many occasions such modifications of the Order of Confirmation as may render it appropriate to candidates who had not godfathers and godmothers at their baptism, the Bishop may substitute for the Preface in the Order of Confirmation in the Book of Common Prayer a suitable address, and may substitute for the question Do you here, etc., the three following questions:*

(1) Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I do.

(2) Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord; And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he descended into hell, and the third day did rise again from the dead; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer. I do.

(3) Dost thou promise that thou wilt endeavour to keep God's holy will and commandments, and to walk in the same all the days of thy life?

Answer. I do.

(b) *The Bishop, when administering Confirmation, may at his discretion, with concurrence of the Clergyman, use the following form in addition to that prescribed in the Book of Common Prayer:*

N. I sign thee with the sign of the cross (*here the Bishop shall sign the person with the sign of the cross on the forehead*) and I lay my hands (*or hand*) upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Defend, etc.

XII. HOLY MATRIMONY.

(a) *The Clergyman may at his discretion shorten the prefatory address by reading it thus:*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony: which is an

honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended in Holy Writ to be honourable among all men; and therefore is not by any to be taken in hand, unadvisedly, lightly or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the chief causes for which Matrimony was ordained.

It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord and to the praise of his holy Name.

It was also ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can show any just cause why they may not lawfully be joined together, let him now declare it.

(b) *Instead of the prayer beginning O merciful Lord and heavenly Father, this prayer following may be used.*

O ALMIGHTY God, Creator of mankind, who only art the well-spring of life, bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear to the honour and glory of thy Name; through Jesus Christ our Lord. *Amen.*

(c) *The concluding address may be omitted, and unless the Holy Communion immediately follow, the congregation may be dismissed with a Benediction.*

XIII. BURIAL OF THE DEAD.

(a) *With the sanction of the Bishop one of the following lessons may be substituted for that in the Book of Common Prayer :*

St John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

St John vi. 37.

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

St John xi. 21.

THEN said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith

unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

2 Cor. iv. 16.

FOR which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent

from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Thess. iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Rev. vii. 9.

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and

cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev. xxi. 3.

AND I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat

upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

In the Lesson contained in the Book of Common Prayer the passage from v. 27 For he hath put all things down to the glory of the terrestrial is another (v. 40) may be omitted.

(b) *After the lesson the officiating minister may, in the church, say Let us pray, and one or more of these prayers following: the Collects for Advent Sunday, Palm Sunday, Easter Eve, Twenty-first Sunday after Trinity, the fifth Collect at the end of the Communion Service of the Book of Common Prayer, "Almighty God, the fountain of all wisdom," etc.; the prayer at the end of the Litany, "We humbly beseech thee, O Father," etc.; the prayers entitled Commemoration of the Faithful Departed in the additional Occasional Prayers; and this prayer following:*

A Prayer for those in sorrow.

O HEAVENLY Father, whose Blessed Son Jesus Christ did weep at the grave of Lazarus his friend, look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen.*

[This prayer may be said also in any time of calamity.]

The minister may conclude with the Lord's Prayer and The grace of, etc. Or one or more of the foregoing prayers may be said at the grave, or with the expressed sanction of the Bishop any other prayers from the Book of Common Prayer may be said whether in the church or at the grave.

If the weather be inclement or the relations of the deceased desire it, any or all parts of the service may be said in the church (or in the house) except the Committal to the ground.

(c) *An alternative form of Committal to the ground.*

FORASMUCH as it hath pleased Almighty God in his wise providence to take unto himself the soul of our brother here departed, we

therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the mighty working whereby he is able to subject all things to himself.

At the burial of the dead at sea, the words to the deep shall be substituted for the words to the ground, and the words earth to earth, ashes to ashes, dust to dust shall be omitted.

(d) *At the burial of baptised children of tender years it is permitted :*

(1) *To add to the opening sentences, this :*

Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. *St Mark x. 14.*

(2) *To substitute for the appointed psalms :*

Ps. xxiii. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow

me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

(3) *To substitute for the appointed Lesson :*

St Matt. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be

cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

(4) *To use the prayers that follow :*

O HEAVENLY Father, whose face the angels of the little ones do always behold in heaven, grant us steadfastly to believe that this little child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O LORD Jesu Christ, who didst take little children into thine arms and bless them, open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this child with thy Holy Spirit, to receive *him* for thine own by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant that, as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Christ our Lord. *Amen.*

BENEDICTION OF A GRAVE IN UNCONSECRATED
GROUND.

When the Priest and people shall have come to the place, the Priest shall say,

Let us pray.

O LORD Jesu Christ, who wast laid in the new tomb of Joseph, and didst thereby sanctify the grave to be a bed of hope to thy people; vouchsafe, we beseech thee, to bless, hallow, and consecrate this grave, that it may be a resting-place, peaceful and secure, for the body of thy servant which we are about to commit to thy gracious keeping, who art the Resurrection and the Life, and who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

XIV. ACCESSION SERVICE.

The form of prayer with thanksgiving, now authorised in the Church of England for use upon the anniversary of the day of the Accession of the reigning Sovereign, is authorised in the EPISCOPAL CHURCH IN SCOTLAND.

FINIS.







